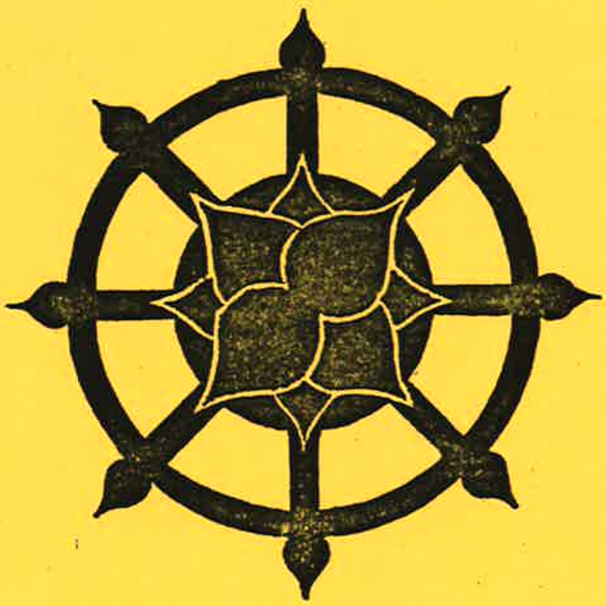
V I P A S S A N Ā - S Ā R A



JAARGANG 2

Uitgave 1.

Vipassanā - sāra

wat in het Nederlands Vipassanā (Inzichts) bode betekent, is een uitgave van de Jonge Boeddhisten, met als doel de mensen die Vipassanā beoefenen van juiste en nuttige informatie te voorzien.
Naast feitelijke info zoals de data, tijden, plaatsen, kosten etc. van meditatie-aktiviteiten is er ruimte voor artikels, verslagen die betrekking hebben op deze aktiviteiten, d.w.z. Vipassanā - meditatie en in ruimere zin boeddhisme in het algemeen.

De Vipassanā - sāra verschijnt driemaal per jaar. Aangezien de informatie dan ruim vier maanden van tevoren verzameld wordt, kunnen er eventueel tussentijdse veranderingen plaatsvinden.

Het volgende nummer is te verwachten in september.

In deze uitgave een artikel van Elisabeth Barth over Body/Mind Awareness (waarin zij ook trainings-weekenden geeft) en een artikel van Aad Verboom waarin een aantal aspekten van het omgaan met boeddhistiese monniken.

De Vipassanā sāra wordt verspreid via de plaatsen waar wekelijks gemediteerd wordt, mochten mensen het blad thuisgestuurd willen hebben, bel dan even naar Johan, Aad of een van de medewerkers van het meditatiecentrum te Amsterdam.
De abonnementsprijs is gesteld op fl 7,50 per jaar, het jaar loopt van september tot september.

Je kunt je als abonnee opgeven door bovengenoemd bedrag te storten op bank- of gironr. van de S.J.B.N. onder vermelding van "Vip. sāra".

Samenstelling van de redaktie:
als vaste krachten Johan Tinge en Aad Verboom;
aan deze uitgave werkten verder mee: Niek, Henk, Aad, Elisabeth, Nel en Irène.

Info: Aad tel. 030 - 888655
Johan 050 - 719073
Postadres S.J.B.N. (Stichting Jonge Boeddhisten Nederland): postbus 1519 - 3500 BM Utrecht
Postgiro: rnr. 52.32.118
bank: rnr. 55.51.05.563.

BODY - MIND AWARENESS

By means of the techniques of Body/Mind Awareness - as the name tells - we become aware of the workings of body and mind. We understand that body and mind are interconnected, i.e. that the well-being of the body is conditioned by the well-being of the mind.

Consequently we can take our body as working-base, if we want to influence our mind.
We concentrate on specific parts - especially the spinal column - in order to relax or unblock them from within. We also use conscious movement - breathing - and bodily touch (do-in, massage) to free the vital energies and to set them in a harmonious flow. *Unblocking the body means unblocking the mind*: the very moment we relax our abdomen (Hara), there is no more anxiety in our mind. When smoothening our front and facial muscles around the eyes and lips, an inner smile arises immediately and creates a radiant, joyous and clear state of mind.

Simple and therefore profound experiences take us back to the basics of our existence: to feeling the gravity and the upwards-moving energies - man between sky and earth - and by going into the pull of those forces, inner energies can flow in harmony with them.

Feeling a simple movement or our present position, feeling the breath, the blood-stream or the flow of energies, feeling the heart-beat or a gentle touch of air on our skin, sends our head on holidays or brings the uncontrollable turning of thoughts to an immediate end. We are thus in the moment.
Open, spontaneous, authentic. *We cannot feel and think at the same time. It is our head which destroys us*, which always leads us away from the moment, from the real experience. Our head turns us into dreamers, who dwell either in the future or in the past, who are never really aware of what is going on at the moment.

So we stumble through life - lifetime after lifetime - without seeing, hearing, tasting, touching, feeling, without being aware of the richness of the present moment. In the fog, created by our enormous head, all sorts of negative tendencies are being bread in our mind, above all fears and anxieties.

Simply by consciously experiencing our body we begin to undo the knot of wrong mental habits. Slowly but steadily we begin to bring light into the darkness of complete unconsciousness and develop an awareness of the present moment. By applying this in daily life we will no longer be slaves of our head. When we think, walk, eat, sit, make love, have a fit of anger etc. we will be aware of it.

Awareness creates a distance between ourselves and the happenings. We are not directly touched. We will act like on stage. There will be clear space in stead of blind identification. This space is the beginning of freedom. Nothing is really so serious or worth loosing ourour head over. <u>It simply is</u>! In this space joy can take place, fantasy can develop, we can breathe, dance, laugh, love ......

This is Vipassanā - meditation. Spontaneous or effortless insight into our mind. The outer world is a projection of our mind and if we are aware of what is happening within and outside of us, we are *living the Vipassanā*.

Naturally this is a long-lasting process, and Body/Mind Awareness can but build a foundation. Clearity in our mind can only be achieved through intense practice of Vipassanā - meditation during long periods of time.
In this way Body/Mind Awareness can be seen as the field out of which the flowers of Vipassanā can grow. Its techniques develop a solid concentration as well as a souple, healthy body, proper sitting-posture, sensitivity, awareness and last but not least - the positive mental attitude as motivation which is the basic condition for the practice of Vipassanā - meditation.

Elisabeth Barth

In het centrum in Sint Pieterspoortsteeg 29 worden momenteel enige kursussen verzorgd:

de <u>Thaise les</u> voor beginners elke donderdag van 18.00 - 19.00 uur,
voor gevorderden van 19.00 - 20.00 uur.

<u>Abhidhamma</u> (boeddhistiese filosofie/psychologie)
's woensdags om de twee weken van 19.15 - 21.00 uur
(kosten fl 5,- per keer).
Data: wo 28 mei, 11 juni en 25 juni.

Info: 020 - 264984 (Hans Kwik).

BEHAVIOUR TOWARDS MONKS

Many people visiting the Buddhavihara in Amsterdam or meeting the Venerable Mettaviharee and other monks, feel a bit uncertain about how to behave towards him/them.

In the following article some suggestions will be made so that you may feel more comfortable in this respect.

History:

The buddhist community consists mainly of two groups, i.e. on the one hand the monks (Pali: bhikkhus) (and nuns) and on the other hand the lay-people (resp. upāsakas and upāsikās).
These two groups are mutually dependent on each other, e.g. the lay-people provide for the material necessities of the monks (clothing, food etc.), the monks in their turn explain the teachings of the Buddha and may give spiritual advice.

Right from the start the contact between monks (and nuns) and the lay-people gave rise to problems; in the time of the Buddha these problems were brought to the attention of the Buddha himself and after having solved these problems the Buddha proclaimed in most cases a general rule of conduct for the monks in order to prevent the re-arising of such problems.
These rules of conduct were thus born of a practical need, fitting the situation.
In general one may say that these rules are on the one hand a kind of protection for the monks (to keep them from getting too much involved in worldly problems), on the other hand a kind of guideline for the lay-people so that they may have the most merit from their contact with the monks.

Though many of these rules apply especially to the East and particular conditions of the East (e.g. climate, food) as well as to a certain period of time (2.500 years ago), some of them have a more general and less time-bound application.

Before speaking about some of these rules of conduct I would like to stress the point that one should be natural and feel at ease in one's behaviour towards the monks; these rules are meant to help you in this respect, they are not to be taken as anything absolute.

Addressing monks:

There are many ways to address the monks:
in Pali one may say "Bhante" (Venerable), in English "Venerable" or "Sir", in Dutch "Eerwaarde" or "Meneer" and in Thai "Phra" or "Tan".
In English it is perhaps preferable to say "Venerable ....".

Upon meeting a monk one may simply say "Hello, Venerable ...." or the like.
Important however is that monks of the Theravāda-tradition (found in countries such as Thailand, Birma, Sri Lanka etc.) *do not shake hands* when greeting people and *are not allowed to touch women at all.*
In general these two rules are to keep the monks from becoming too familiar with lay-people. They may seem a bit odd to us - mainly because of cultural differences - but actually one soon gets used to it.

Food:

Buddhist monks do not eat after mid-day (noon), i.e. their main (and often only) meal is most often a lunch at at about 11 a.m.

In colder countries like the Netherlands it would perhaps be advisable to spread the meal(s) over the day (like the lay-people do); since however the monks do not do this, it is considered being polite *not* to offer them any food after mid-day.
One may however offer drinks any time of the day.

Material things:

In general one does not involve monks in one's material problems (like money, possessions, wordly ambitions etc.). One should consider them as being spiritual teachers and treat them accordingly.
This means that for spiritual advice one may always turn to them.

Buddhavihara:

Likewise one should consider the Buddhavihara (literally "Abode of the Enlightened One") as a place for spiritual practice; it is advisable not to involve this place unnecessarily in wordly matters.
One may feel free to go there any time for buddhist practice in general, which may consist of meditation-practice (Vipassanā), ceremonial offering (Pūjā) or other activities in this field.

Monks:

At the moment two monks are residing in Buddhavihara, i.e. the Venerable P.M.T. Mettaviharee and Ven. Kirano.

In general at least one of the monks will be in the Vihara; the Ven. Mettaviharee is however frequently absent because of activities which require his presence elsewhere (like people offering dāna, meditation-teachings etc.).
Even when being in the Vihara the Ven. Mettaviharee is because of his many activities not always free to receive visitors personally; people who would like to have a word with him in person are strongly advised *to make an appointment*. (tel. 020 - 264984).

Wordly matters:

Some people may not be aware of the fact that the Ven. Mettaviharee, being a buddhist monk, is for his material support 100% dependent on gifts (dāna). This means that the people who appreciate his presence and his activities in Europe and would like him to go on with these, will have to take care of his material support.

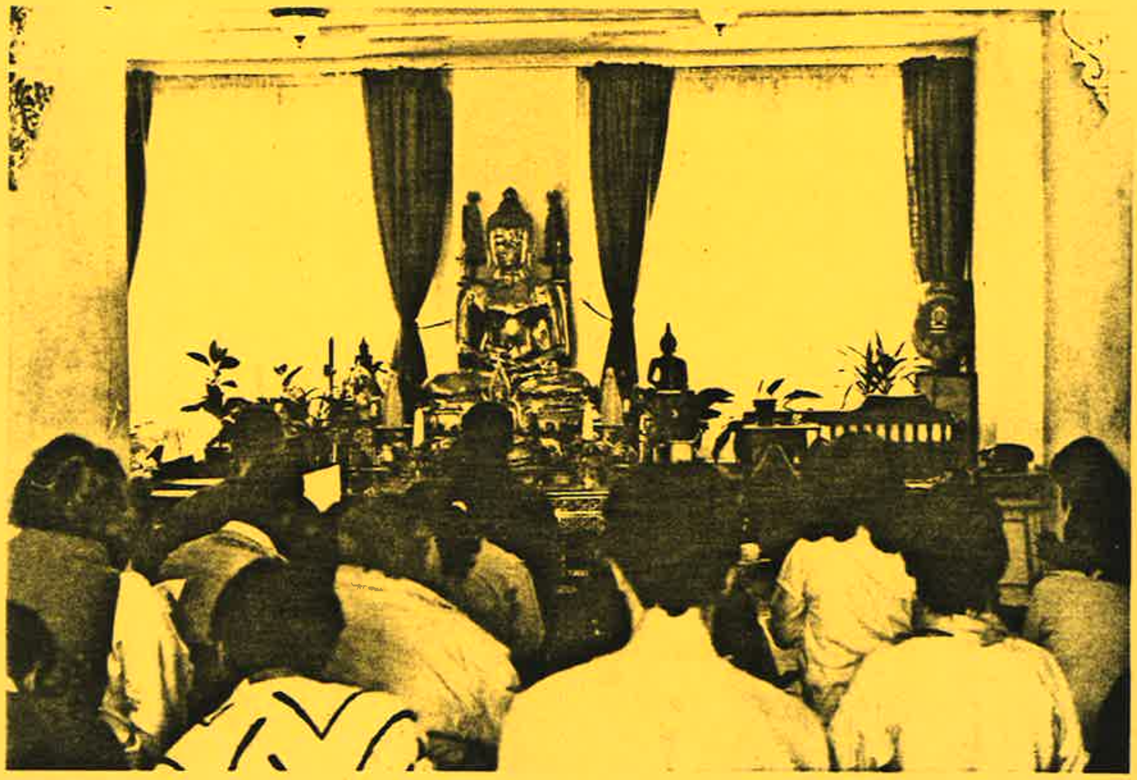
There are many ways to do this:
for instance people may offer him food, may offer him their time and help when something needs to be done or may offer him financial support, each to his own abilities.

It is a happy thing that the Venerable and the Buddhavihara receive so much support since the opening last januari 5.

The financial situation however is still not yet entirely satisfactory: a more regular income for the Foundation Vipassanā Meditation Centre would be favored; people who would like to give their support in this way might send for instance each month a certain amount of money to:

Amrobank, Rozengracht 88 - Amsterdam
postgiro bank 2391
on account of rnr. 45.83.27.948 (Stichting Vipassanā Meditatie Centrum).

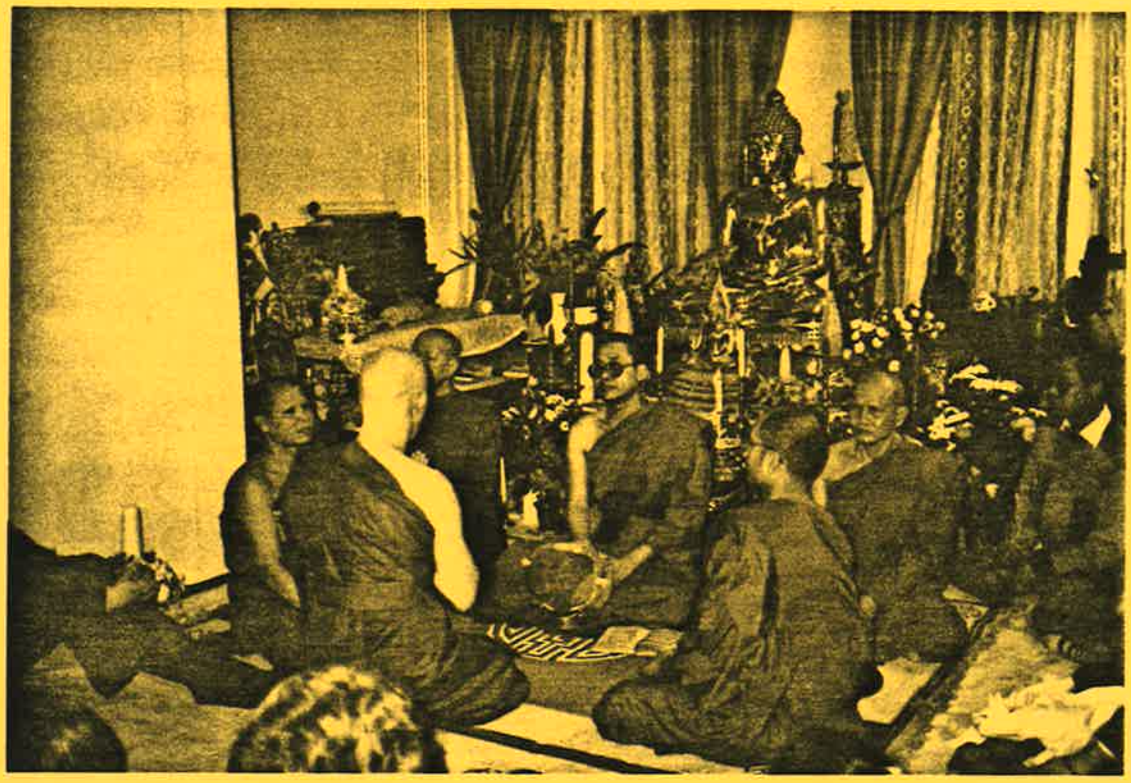
Aad Verboom.



A meditation-session in Buddhavihara.



On january 5 Hans Rullens was initiated as a novice (samanera) in Buddhavihara.



On the same day he received the full ordination as a monk (bhikkhu) and was given the Pali-name Kirano.

M E D I T A T I E - A K T I V I T E I T E N

Amsterdam:

maandag 18.00 - 20.00 uur
adres: Sint Pieterspoortsteeg 29.

De Eerw. Mettaviharee leidt een meditatie-week van maandag 7 juli t/m zondag 13 juli, in de Kosmos - Prins Hendrikkade 142 (tel. 020 - 267477).
Info aldaar.

Groningen:

dinsdag 20.00 - 22.00 uur
adres: "de Tuin", A-kerkhof Z.Z. 22.

Info: Hein tel. 050 - 417184
Johan 711680.

Aanmeldingsformulieren voor de retraite van augustus zijn te verkrijgen in de Tuin (dinsdag-avond), je kunt ook Johan even bellen.

Tilburg:

Weekend 18- 19-20 juli
o l v eerw. Mettaviharee

vrijdag 20.30 - 22.00 uur
plaats: "Dhammavihari", Hoefstraat 217.
weekenden: zaterdag 7 en zondag 8 juni,
met de Eerw. Mettaviharee.
tijden: zaterdag 10.00 / 14.00 / 19.00 uur
zondag 10.00 / 14.00 uur.
plaats: Dhammavihari.
kosten: fl 60,- voor het gehele weekend, met twee warme en broodmaaltijden fl 75,-.
Je kunt overnachten als je wilt.

Info: Dhammavihari, tel. 013 - 366570.

Utrecht:

donderdag 20.00 - 22.00 uur
adres: Sterrenhof 9bis

Info: Ciska tel. 030 - 321472
Henk 520023
Aad 888655.

Noordwijk-binnen:

de meditatie-groep van Voorhout komt tegenwoordig bijeen op woensdagavond van 19.00 - 21.00 uur bij
Han v. der Ree,
Voorstraat 56.
Tel. 01719 - 17424.

Brussel/Bruxelles:

Lundi 19.00 - 21.00 heures
adresse: Rue de Lausanne 44 (Chez Elisabeth).
Info: Irène Denys
29 Rue de Bemel
1150 Bruxelles
tel. 7629322 / bureau 5129140 ext. 44.

weekends: 30 mai / 31 mai / 1 juin
dans le Body/Mind Awareness Centre,
Rue de Lausanne 44
Réserver: Elisabeth, tel. (02) 5376866.

Retraites:

datum: 1 augustus t/m 31 augustus
plaats: Huize Schoonoord, Ubbergen
kosten: fl 40,- per dag

Korter dan 30 dagen is mogelijk, mensen die langer willen blijven hebben echter voorrang.
De periode van verblijf zal soms aan de mogelijkheden aangepast moeten worden (in overleg met de aspirant-deelnemer).
Inschrijving door in ieder geval vóór 1 juli één derde vooruit te betalen,
door overmaking van dit bedrag op
gironr. 374556 of
banknr. 55.63.21.669
ten name van Henk v. Voorst.

Info en inschrijving:
Henk v. Voorst
Rotsoord 24
3523 CL Utrecht
tel. 030 - 520023.

Een uitgebreid informatieblad wordt nog uitgedeeld cq. rondgestuurd.

English: It is possible to join the retreat for less than 30 days, people however who apply for a longer stay will have priority.
The period which one applies for will sometimes have to be adapted to the circumstances (such after having consulted the participant).
Application by transfering one third of the amount
to postgiro nr. 374556 or
bank nr. 55.63.21.669
on account of Henk v. Voorst,
before juli 1.

Verder is er nog de retraite van vrijdagavond 7 tot maandag 17 november.
Plaats: Egmond-binnen
kosten: waarschijnlijk ongeveer fl 35,- per dag
Info en aanmelden: Buddhavihara.